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STONE MEN OF MALEKULA

Plur.

1 (incl.).

1 (excl.).

2.

3.

-r

mam

mi

-r

temar

temamam

temami

temar

datur

datumam

datumi

datur

Passive pronouns take similar suffixes, but vary in relation to the class of noun to which they refer. They are:

	used for general objects	used for all foods	used for all drink	used for general objects often in place of <i>nuk</i> , but less frequently and in a more personal sense	
Sing.				present	future
1.	<i>nuk(u)</i>	<i>ghaku</i>	<i>maku</i>	<i>taluk</i>	<i>tavoluk</i> ¹
2.	<i>num</i>	<i>gham</i>	<i>mam</i>	<i>talam</i>	<i>tavalam</i>
3.	<i>nin(nen)</i>	<i>ghan</i>	<i>man</i>	<i>talán</i>	<i>tavalan</i>

Plur.

1 (incl.).

1 (excl.).

2.

3.

*nera, nandra**nimam, nemo**nimi**(na)niro**ghar(e)**ghamam**ghami**ghar**mar**mamam**mami**mar**talar**talamam**talami**talar**tavalar**tavalamam**tavalami**tavalar*

All these may be used either before or after the noun they qualify. If placed after, the pronoun may be preceded by the article *na*. Thus

nuku mbò na-matan na-nuk, my pig for my death, 234 (note 1);

ovine na-nuk, my woman (wife), 130;

to-mbat na-nuk, my guardian, 504;

moq ghal na-nuk, my novice, 504;

ra hele ghamban nen, we sew up the sails (of it), 467.

gha- (3rd sing. *ghan*), used for all food, is clearly connected with *ghani*, to eat. Examples are: *ghu lore na-tò na-ghan*, I will give him the fowl (to eat, not to be kept alive), 189 (note 3); *ta-mat ghani*, this is your corpse (to eat), 614; connected with which is: *na-lok ne-gha mer-sean*, puddings for (the food of) the old man, 554; an exception to its use solely for drink appears to be: *awoan na-ghak*, my wooran (a kinship group), 134.

maku (3rd sing. *man*), used for all drink, may be connected with A. *mimini*, to drink.

A

a. 1. prefix indicating direction; *a-ul*, up, high; *a-tan*, down, low

a. 2. copulative particle; *a ronge a valo—e ronge a vi Bu*, he wishes to sail, he wishes to go to Ambrim, 469

a. 3. relative particle; *ne-him a na-lok na-lang*, house of the *na-lang* pudding, 551
aghav, appointed day; *Tolamp gha me aghav hangaul barigh*, Tolamp will come on the appointed day, ten days from to-day, 371

n'aghon, face; image of human face representing ancestors carved on the top of gongs, 347. Misprint for *na-ghon* (q.v.)

ni-ah, jaw-bone (of tusked boar); A. *ni-es*; IN. *ajoy*; *mbala ni-ah*, rack (lit. "stand") erected for display of pigs' jaws, 402

amal, A. dancing-ground, 60. See *ghamal*, n'amil, W. dancing-ground, 60. See *ghamal* amp, quivering in death agony. See *camp*

na-amp, A. fire; V. *ghamb*

-amu, *Melteg-amu*, Maki title, 432 ff.

-an, nominal suffix, see -ean; e.g. *sumbul*, to go down to the shore, noun *sumbulan* ar, verbal pronoun, 3rd plur. indefinite; they; *ar tame vamu*, they welcome the villages, 316

ni-ar, reed fence, 73; A. *ni-ar*; *hu ni-ar*, birth-enclosure, 73, 389, 423, 443

¹ For future sense of the particle *na*, see pg (2).

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nasar, to sound the sacrificial signal on the gongs, 313; *asarn*, sacrificial signal, 313, 349
at, to remain, stay, be; *at ne-him*, he is (stays) at home; *Le-at*, second title bestowed on Maki-men's wives (lit. "she stays at home"), 395, 728; *Ateqn*, name of a mortuary rite, 360
ni-at, thatch-palm, 491; IN. *atep*; panels of, used for roofing, 441-2
ghe-atat, thwarts (of a canoe), 456, 467
aul, high, upper; (*a-ul*). See *ul*
avol, *hal avol*, outrigger platform, 467
na-avu, plaited penis-wrapper, 42, 483, 510 (note 2), 540
N'av-av, Malekulan village, said to be place of origin of Initiation and the Maki. See Index

B

Ba, Oba (Lepers Island), 208, 320
bageran, A. cumulus cloud, 215; used as personal name, 733; V. *bakeran*, sky
bagho, (na-mbagho), the operation of incision, 508, hence used for whole initiation rite, 483-5, Map VII; A. *baho*; W. *mbahi*; *bagho homb-homb*, complete initiation rite, 498; *bagho ru*, "good initiation," 500; A. *baho res*
baghol, to incise, 508
bagure, tree used for making sea-going canoes, 462; A. *bahure*
bahi, A. shark, 486; *memen bahi*, "shark's tongue," referring to hardwood stick inserted under the foreskin during the operation of incision, 485; *bahi e hatsi*, "the shark bites," used of the operation itself, 485
baho, A. incision, initiation, 483; V. *bagho*; *baho n'oi-oi*, form of initiation rite on Atchin, 312, 499, 505 (note 1); *baho turput*, form of initiation rite on Atchin; *baho res*, "good initiation," 500; V. *bagho ru*; *baho pu pal*, "baho will sacrifice," 486 (note 2)
bak-bakean, expiatory sacrifice, sacrifice of atonement, 396 (note 3); propitiatory gift, 334. See *mbak(e)*
bakeran, sky-world, 214, 337; A. *bageran*
bakral, palisade round house-enclosure, 71
bambare, species of bird; sand-tracing of (*ba-mbare*), 682 (Fig. 82); carvings of (*mbambar*) as subsidiary figure-head on canoe, 467; A. *pwe-pwete*
bambaru. See *mbaru*
bang-ne-im, Quarter-Lodge, 63, 198. See *na-mbange*
barang, (mbarang), cave, 36, 707, 719; A. *pwere*; *barang na ta-mat*, cave of the dead, 227
barigh, to-day; *hangaul barigh*, ten days from to-day, 371; *hangaul raman ghe-mbut barigh maki*, Maki will be seventeen days from-to-day, 377
bat, head. See *pet*

bat, A. "stone," used as prefix to names of culture-heroes, 18, see *pat*, *mbat*; *to-bat*, novice's guardian in initiation, 498; *Ka-bat*, culture-hero(es) in Seniang, 493; incorporated in names such as *Ambat* given to light-skinned immigrants, 492-3. See *mbat*
batin(e), upper canine, specially that of boars, extracted to let tusks grow, 259 (note 1)
batutan (Ranon), matrilineal moiety, 121
behak, rite of making the slit in slit gongs, 354
bei, feathers; *bei na mer-sean*, old man's feathers, 540
benalum, species of bamboo used as tube through which dead man is fed during communion rite, 542; A. *pinalum*
ber, 1. post, see *na-mber(u)*; *ber mle*, lateral struts, 441; *ber hangaul*, "ten posts," the name for the *ghamal* at Pete-hul, 76, 441 (Fig. 53); *ber iur*, centre-posts, lit. "standing posts," 440
ber, 2. "ripe," 561 (note 1), see *nu-mbar*; A. *mpar*; *ber-mavel*, name for rite held on the Seventh Day after the death of a young man, 560-1
bet, in *bet-ghate*, term for rain-maker
bete-ram, "head of the yam," term used for "eldest son," 166 (note 1), 181, 286, 554; *bete-ram wuvins*, "female *bete-ram*," eldest daughter, 182. See *bot*
bete-won, in vain, 404; A. *na-won*
betige, single, alone, 302; *rom betige*, "lone-yam" presented during ritual distribution of food, 302
beturu, sleeping-mat, 178, 249 (note 1), see *peturu*; A. *borot wen*
bihure, species of yam planted during mortuary rites, 350; created by snake-woman, 581 (note 2)
biton, umbilical cord, 176; W. *büton*; IN. *puser*
bö, (na-mbö), general term for pig, tusked boar, 242, 243, 245; W. *bö*; A. *buha*; IN. *babui*, *babci*, *babi*; *bö-rav*, sow, 242; *netin na-mborav* (A. *netin pwere-pwete*), "home-bred tusker," meaning tusked boar bred of the owner's own sow, 242; *bö-ware* (A. *mi-wara*), re-entrant-tusker, 243, 246 (spelt *bouar* by Godefroy, 195); *bö-*, used as prefix to terms for tusked boars in various stages of growth, 246-7; *bö-vi-ghih*, ritual exhibition of tusked boars, 380
bong, (na-mbong), black, darkness, night, period of 24 hours; hence: rite, notable occasion, date; IN. (*mbengi*); *bong e-lim*, Fifth Day, 291; *bong mowul ghe-tol*, Thirtieth Day after Death, Maki, etc., 291; *na-mbong*, black ashes, used for blackening the face during mourning, 540; W. *bong le muisi*, crickets, 230 (note 1); *na-mbong moto hangaul raman ghe-mbüt*, the Hundred and Seventh Day (after Incision), 519

bor-embaru, leaf, used for making infusion to cure incision wound, 513
borot won, A. mat on which a child is laid to receive its name, 178 (note 1); V. *beturu*

bot, "foundation," "origin," or "chief person," 383; *bot na-mbagho*, "founders (or 'First Men') of Initiation," 497. See *mbot*, *bets-ram*

bot-mau, name of a processional dance, 324, 383, 719; A. *bot-mōw*; W. *bot-mew*. Cf. *mbot*, trunk (of a tree)

bot-mew, W. See *bot-mau*, 383

bot mōl-mōlige, mask shaped like a kite, 682

bot-mōw, A. See *bot-mau*, 383
bouar, Godefroy's spelling of *bo-wars*, 193. See *bō*

Bō-vi-ghih, exhibition of pigs, 369 (note), 380. See *bō*

bō-ware, (bouar), re-entrant-tusker, 243 ff. See *bō*

Bu, Ambrim, 469. See *Mbū*
bughute, (bughto ne-him), rear end of the house, 440

buha, A. pig, 243; V. *bō*

bumbu, kinship term for grandparents, 130; (IN. word)

bur-tambean, a mortuary rite, 554

bure-bureni, A. a serpentine movement in dancing, 323 (note 4); V. *vire-vire*

bwes-bwes, W. penis-wrapper, 481 (note 1); A. *na-mbwes*; V. *nu-mba-nu-mbe*

bwulim (Ranon), patrilineal descent group, 119 (note), 121, 123

D

n'das, A. sea, sea-water; V. *tes*
dirav, species of fish, mock name for leaf-infusion applied to incision wound, 513
dromghe, doing anything for the first time, e.g. woman bearing her first child; *vel dromghe*, to dance first, 317

E

e, as verbal pronoun, 3rd sing. indefinite: *e ronge a vala*, he wishes to sail, 649; *e mule*, he departs, 552, 559; *e hu-hu m*, she suckles it, 178; as copulative: *legher e humbe*, woman's title, lit. "old lady who is honourable," 564; as participle making a verb into a noun: *e mberu*, "it curves," used as noun for curved end of side wall to *ghamal*, 442-443; *e lohure*, "he operates," used as noun for "operation" of incision, 508; *e lim*, five, 201, see *ghe*
-ean, the most usual form of nominal suffix; *matean*, death feast (from *mat*, dead), 544. Cf. *bak-bakean*, *hek-hekelean*, *masean*, *rev-revean*, *tamean*, *taurean*, *telean*, *tor-torean*, *vag-vagalean*, *war-worean*, *wiuthean*. See also *-an*, *-en*, *-ian*, *-uan*

n'el, A. wood, 97; V. *ghe* (3); *n'el weameng*, wooden images, 97; ancestor-images erected in front of shrines, 97, 568

emb, woman's mat-skirt. See *nemb*; *ghamb-ghamb*

-en, nominal suffix; *asaren*, sacrificial signal (from *asar*), 313, 349. Cf. *simbean*, *simbaten*, etc. See *-san*

ni-er, A. reed-fence; V. *ni-ar*; *ni-er merer*, type of, 389 (note 2), 635

G

g'amul, place where four village streets meet, 72 (note 1)

gan, *gani*. See *ghani*

garat, *we-garat*, young coconut, 635

gha, 1. verbal pronoun, 3rd plur. (future or indefinite); *Tolamp gha me* (the men of), Tolamp (they) will come, 371; *gha vire-vire*, they dance in serpentine course, 323, 510

gha, 2. indefinite article; *gha-tambol*, the *tambol* tree, 82, 171, 355

gha, 3. prefix to the numeral "two"; *ru*, *gha-ru*, two, 203. See *ghe* (1), *e*

(*na*-*ghamal*, central village building connected with the Maki and sacred to men, 60; "place of sacrifice," 61, see Index; philologically related to A. *amal*, W. *g'amil*)

(*na*-*gha-mban*, sail, lit. "wing," 460; A. *na-mban*)

ghamb, fire; A. *na-amp*; *Ghamba Lep*, term for Flying Tricksters, probably meaning "Great Fire," 238

ghamb-ghamb, apron, 613. See *emb*
ghamb-ghamb-lehi, pig of which the lower canine is about to appear, 246

ghani, to eat, 551, 619; *ra ghan*, let us eat, 638 (note 2); *ga-gani*, to eat constantly (in the past), 619; *gen-gan*, to eat together, 198; *na-man gen-gan*, birds of prey, 620; *ghen-ghemian*, pigs killed and given for food only, 351; A. *hami*; IN. *ka(e)n*

na-ghar, kind of shellfish, 579

gharu, south-west wind, 634

ghat, bad, holy; IN. *jahat*. See *hat*

gha-tambol, species of tree, 82. See *tambol*

ghati, to bite; A. *hatri*. See *ghate-ghati*

na-ghav, species of crab (sacrificed instead of pigs), 579

ghavigo, malay apple, the red fruit of which is symbolic of incision wound, 508; A. *n'avi*; Fiji *kabika*

ghe, 1. prefix to certain numerals; *ghe-te*, one, 371; *ghe-tol*, three, 291, 401; *ghe-mbüt*, seven, 377, 519 (but *gha-ru*, two; *e-lim*, five)

ghe, 2. verbal pronoun, and plur. indefinite; *ghe tur a-ul*, "(you) stand up," 371

ghe, 3. general term for tree, 422 (note 6); A. *n'ei*; IN. *kayu*; hence: post, wooden image; *ghe meme*, wooden image of face with protruding tongue,

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423, cf. A. *n'ei weaweng*; *ghe-atat*, thwarts of a canoe, 458, 467; *ghe-val-ai*, structure to support attached-yams, 353
ne-ghe, large variety of kava, 376; *ne-ghe na Maki*, kava root elevated during announcement of date of great Maki sacrifice, 376
gheli, to dig; A. *hili*; IN. *kali*; *ra gheli na-mbu*, we plant bamboos (in the middle of the dancing-ground), 374 (note 1)
gheluvge, third largest upright gong, 346; probably *ghe* (3) -*luvge*
ghen-ghenian, pigs killed and given for food only, 351. See *ghani*
ghete-ghati, feast of communion, 177, 364, 451, 465; A. *hatri*. See *ghati*
ghigh, out, all out, 369 (note 1); *bò-vi-ghih*, exhibition of pigs, lit. "pigs go out," 380; *vin-vi-ghih*, name of a rite in which *vi-ghih* means "go all out," 369
na-ghimbò, species of yam, name for sand-tracing design, 658 (Fig. 64); A. *na-himp*
ghini, pronoun object, 3rd sing. plur., it, them; *ra vole ghini*, we pay for it, 178; *ra re ghini vanu*, we set them out for each place, 303; *ra sale ghini ghotov te*, we remove the salt-water from them, 352; *e ghore ghini ro-mbung-mbung*, he removes from himself (or from them) (the effect of) the *ro-mbung-mbung* leaves, 425
ghir, to incise, make sand-tracing design, 649, 672. See *uor*
ghire, cardinal pronoun, 1st plur. inclusive, we, let us, 541; A. *ikir*
ghirire, pig presented to members of introducing line as payment for right to transport logs for manufacture of gongs, 351
gho, verbal pronoun, 2nd sing. indefinite, thou; A. *ko*; IN. *kaw*
ghoagh, *gohoghine*, term for pigs cut up and distributed during mortuary rites, 547, 556, 561
ghoal, attached-yam, 302
ghoghon, bitter, 555
na-ghon, face; term used for "fore-stone" in Maki ritual, 425, see *n'aghon*; A. *on*; IN. *hadep*, front; *na-ghon ne-him*, face (front) of the house, 440
g(h)ore (ghoro), words recorded without discrimination between two apparently opposite meanings: (1) to surround, pursue, restrict, place a restriction on; *ghoro ne-me*, the act of raiding the father's house at the birth of an eldest son, 182; *ghore pilagh*, "catching rails" (an initiation hoax), 515, cf. A. *hor-hor mara*, "catching eels," 407, 515; *nain ghore*, women who sleep in the Lodge, where a mother has given birth to a child, 176; *tutu g(h)ore*, to bind, place a taboo on, "retain" a child or a bride,

see *tutu*; used also for putting a cycas leaf, etc., to taboo a tree or road; *her-ghor*, front or rear wall of a house, see *her-ghor*; (2) open, out, 176 (note 3); to open, remove a restriction, 407; A. *hore*; *e ghore ghini ro-mbung-mbung*, he removes from himself (or from them) (the effect of) the *ro-mbung-mbung* leaves, 425; *ghor-ghor*, the act of removing restrictions imposed (a) on women after the Maki, 407, (b) on mortuary officials during mortuary rites, 556; *tav-tav ghore*, name of a gong-signal sounded when the screen is torn down from the place of sacrifice, 313, 389, 407 (note 2), 420, 429; *ghor-ghor lera*, the opening words of To-wewe's song celebrating an end to fighting, 284
ghowov, *ra sale ghini ghotov te*, to purify (logs for gongs) from contact with the sea, 352; *ra sale ghotov te*, to purify (hull of canoe) from contact with the sea, 465
ghier, old; A. *tara*; *Le-ghier*, title bestowed on Maki-man's mother, 395; A. *Le-ter*
ghu, verbal pronoun, 1st sing. future; *ghu lore na-to na-ghan*, I will give him the fowl to eat, 189 (note 3)
ghu-ghulat, alternative name for complimentary pig, 304 (note 2). See A. *kalatni*
ghunsun, nose; A. *gunsun*; W. *gunsin*
gialu, *ro gialu*, species of creeper fed to pigs, 663-4
na-gogo-hon-vat, phrase used for rite of handing stones from one to another during building of stone-platform, 584 (note 1)
gohoghine. See *ghoagh*
golehi, to strip bark off a tree (in canoe-making), 464
gore. See *ghore*
gu-ghugh, verb describing payments, 513

H

hag, to sit, to rest upon, 329; A. *sek*; *va ha-hag*, community labour, 329 (note 4); *hek-hekelean*, "Settling-Down" dance, 329; A. *sek-sekelean*
hagh, to climb, 512; A. *sa*; IN. *sakay*, up
hakaul, hibiscus, red flowers emblematic of incision wound, 518; scented leaves of, inserted into arm-badge, 540; adorning message-yams, 179, 401; A. *sekawul*, *sekol*
ne-haku, 1st sing. name, 393; A. *ne-sak*, *ne-sen*; IN. *ngaran*
na-hal (*halak*, *kalar*, 1st sing. and plur.), road, path, 132, see *ne-selu*; A. *ni-sel*; IN. *jalan*; general term for relative by marriage, 132, 133, 721; *mata-hal*, "road's eye" break in the wall for entrance into house-enclosure; A. *meten sel*; *na-hal na-vuro*, "the path of battle," 676, 678 (Fig. 77)

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104 hal, to float; A. *sal*; *Ta-hal-hal*, those who float (i.e. white men); Ambrim *Ta-hal-hal*; A. *To-sal-sal*; *hal avol*, outrigger platform, 460, 467
 halagha, 3rd sing., voice, 356 (note 2); used for any harmonious sound; A. *salan*
 harnal, A. *lol-hamal*, initiation lodge, 60. See *lol-hamal*
 hambe, adverb, where?; *we hambe ma?*, where are you going to? (mistranslated where do you come from?), 547
 hangawul, ten, 440; A. *sangawul*; IN. *su nga puluh*
 har, to shine; *Ta-ghar mo har hile*, *Ta-ghar* shines again, 214; *bo-her-hari*, boar with tusks gleaming, 246
 na-hare, wooden spear, 370, 598, see *here ta-mat*
 hat, "bad" in the sense of "powerful" or "feared", 295 (note 3), 728; sacred or taboo, 522; used after adjective as superlative, "very," see *ghat*; A. *tsats*
 hatsi, A. to bite, partake of communion feast, 541 (note 2); V. *ghati*
 havean, turn, rotation, dancing in rotation, 317; *havean e him*, the turn of the home-village (to dance), 317
 he, to show; *u he-he*, he shows it (u is the Oba form of pronoun)
 hek-hekelean, "Settling-Down" dance. See *hag*
 hele, ② sew up, 467
 hen, to sleep; IN. *hinep*, lie down
 here ta-mat, "ghost's spear," used of a spear tipped with human bone, 370, 598. See *na-hare*
 her-ghor, front or rear wall of any structure, made of horizontal bamboos, 441 (Fig. 53), 540, 543. See *ghore*
 herum, hole in the reef, 356 (note 3)
 hi, answering cry at the end of Settling-Down dance, 371; *hi-i-i-i*, shrill cry uttered during Settling-Down dance, 371
 na-higho, small bird with white breast and blue tail, harbouring Melteg-rush's ghost, 632 (note 1)
 ne-him(e), house, 119 (note), 448; IN. *yumah*, see *n'ime*, *ne-im*; *ne-hime* *ovaine*; woman's house, 538; *no-ghon* *ne-him*, "face (front) of the house," 440; *maki* *ne-him*, Maki for a house, 443; *ne-him* *na mer-sean*, "the old man's house," 534; *ne-him* *a na-lok na-lang*, "house of the *na-lang* pudding," 551
 na-himp, A. species of yam, name for sand-tracing design, 658 (Fig. 65). See V. *na-ghimbô*
 hinagh, in *nagham hinagh*, rite ending period of fasting after death, 563
 na-hit, A. octopus; *na-hit rin ta-mat*, "octopus food of the ghosts," sand-tracing, 660 (Fig. 66 (a))
 hiv-hiv, coral blocks surrounding grave, 534; A. *nu-nu*
 na-bo, chief bird figure-head attached to

canoe prow, 373, Figs. 48, 49, 467, Plate 1; A. *solab*
 hogotuk, reciprocal term used between brother and sister, also between members of opposite sex in some kinship group three generations apart, 129; A. *tsistik*
 hokuri, scented herbs, 372; A. *sagur*
 hōlōt, name for large ornament worn on back by Maki-men's wives, 424; *bo hōlōt*, grade of tusked boar, 246; *merer hōlōt*, grade of tusked boar when tusk has reached the same position the second time round, 247
 homb, separate, apart; *homb-homb*, separate, cf. A. *ne-him* *homborong*, woman's house; *ne-rev* *homb-homb*, fore and aft wash-strakes, 466
 hombombok, term used by members of a clan for one another, 134 (note)
 hōmbun, several, some; A. *shopon*
 hon, sacred, 555, 584 (note 1), 728 (note 4); A. *hon*, *kon*, taboo, holy, 555. See *won*
 hore, A. to chase; V. *ghore* (1); *hor-hor mara*, "catch eels," 515
 na-hore, coconut oil, 540
 hu, *hu-hu*, "to suckle," 73, 178-9; *hu ni-ar* *na woroan*, "birth enclosure," 73, 389, 423, 443
 hul, a form of cry when dancing, 513. See *hurri*
 hul, high, 75; Pete-hul, name of village meaning "High Stone," 75, see *a-ul*; IN. (h)ulu, head
 hulhuluan, communion feast, 557; A. *shulshulen*
 hulup, species of fish, mock name for remedy for incision wound, 513
 na-humbe, honourable term of address and title for old man, 177, 259 ff., 432, 469; A. *na-rup*; *na-humbe* *se*, very old man, 432, 447; *le-ghier* *a-humbe*, title for old woman of high rank, 564
 burel, to utter a cry when dancing, 513 (note 1), see *hui*; A. *hur*
 na-but, louse, 623

I

la, exclamation with which Speaker brings his speech to a close, 371, 377; audience replies "*lau-a*"
 -ian, nominal suffix, e.g. *winishian*, 466. See *-ean*
 lhi, three-(archaic form), 75; Peter-lhi, name of a village meaning "Three Stones," 75. See *til*, *tol*
 ne-im, house village, see *na-him*, *n'ime*; *hang* *ne-im*, Quarter-Lodge, 63; *na-rel* *ne-im*, *na-rel*, of the home-village, 427
 n'ime, house, village, 452, see *ne-im*, *ne-him*; *n'ime* *na maki*, "house of the Maki," 442; *n'ime* *na-mbagho*, "initiation house," 504; *n'ime* *na telean*, "women's lodge," lit. "house of the *tele*," 453; *n'ime* *na vevnean*, "the house that is shot at," 423; *n'ime* *na vevnean*, type of lodge, 452

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K

- ka**, *kam*, verbal pronoun, 1st plur. past; *ka mbate vavine kam gami mo ruk se*, we have cooked a woman an eaten her and found her very good (lit. "we have cooked a woman, we have eaten her, she very good"), 619; *kam tuto gore*, we have retained her, 194
- (ro-) **kalat**, stinging-nettle, a symbol of dangerous strength, 85; used during gong-making, 354; *Na-va-gharu-kalat*, one of the four founders of Pete-hul, 85; IN. *ha-laji*
- kalatsi**, A. to give in exchange, 304 (note 2); V. *ghu-ghulat*
- kal**, to make fast. See *vohalagh*
- kal**, to dig up yams; *kul-kal*, yam-table, 468; A.; W. *kel-kel*
- kalo-n**, penis; *Kalo-won*, personal name meaning "Holy Penis," 434, 522; *kalo wawa*; A. "the penis (?) of the *wawa* tree"; sand-tracing, 667 (Fig. 70); 3rd plur. *kakor*, 518
- kam**. See *ka*
- kara**, A. flying fox, 675 (Fig. 75); V. *here kara-kara*, subsidiary purlin, 441 (Fig. 53)
- kel-kel**, 1. to re-distribute yams and bananas, 560
- kel-kel**, A. W. yam-table; V. *kal-kal*
- kele**, again, 214
- ker**, to make (the earthen) foundation of a *ghamal*, 448
- kere**, 1. the base; *here-ram*, youngest son, lit. "base of the yam," 181
- kere**, 2. flying fox, 674 (Fig. 74); A. *kara ker-keriel*, *tena*, species of scented shrub, 354
- ki-ki**, to make fire, scratch or rub; possible connexion with the word *Maki*, 692 (note 1)
- ko**, exclamation, 616
- kobu**, a cove (in song-language *ke-u*, 32 (note 1)); *Kotcu*, the best beach on *Vao*
- koke**, to carry in a bundle, 322; *ko-koke ru-mbulatean*, name of a dance, lit. "carrying dry banana leaves," 322
- kol-kol**, A. circum-incision, 486
- kon**, A. taboo, holy, 555; particularly referring to men, 728 (note 4). See *hon, won*
- na-kor**, "ancient custom"; packet containing magic substance used in canoe rites and taboo to women, 471. See *na-kur*
- kos-kosean**, act of trimming the inside of canoe hull, 465
- na-kur**, kind of magic, 466 (note 1), 471 (note 3), see *na-kur*; *mara kur*, magician specialising in this type of magic determines position of outrigger booms, 466; *Kur-kur*, personal name, 434; *kur-kur-eat*, covering stones for grave of dead man buried in extended position, 471 (note 3), 534, 542

L

- la-**, locative particle, at, in, see *le-*; A. *la-tap*, cemetery, lodge, 63; V. *na-tamp*, used as prefix to many lodge names, 76-7
- lage**, to marry, 193. See *lagh*
- lagh**, *lage*, to take, hence to marry, 134; A. *lai*; IN. *laki*, adult, see *lakel*; *vene lagh*, married woman, 564
- lag(h)ean**, taking, marrying, 134; marriage, 193; *vene na laghean*, "women we marry," i.e. women belonging to the social group into which a man may marry, 134
- laghau**, to cross over, jump over a fence; term for pig sacrificed when new gong is first taken into dancing-ground, 358
- laghen**, undercut projection on bottom of gong for insertion into the ground, 346, 450
- laha**, testicle, 581; A. *las*; *Laha-mbar-mbar*, personal name meaning "missing testicle," 581
- lakel**, "fecund," 530, see *lagh*; *malakel*, "young man," lit. "having become fecund," 530
- na-lang**, *lok na-lang*, term for special pudding made during mortuary rites, 551
- lang**, wind, 381; IN. *langit*, sky
- las**, A. testicle, 581; V. *laha*; *Las-par-par*, personal name meaning "missing testicle," 581
- lase**, testicle, name for one of the dolmens erected at rear of *ghamal*, 450; A. *las*; V. *laha*
- la-las**, species of red yam symbolising violent death, 631; A. *letsi-lets*
- la-tap**, A. cemetery and its accompanying lodge, 63; V. *na-tamp*
- lau**, far; *ne lau*, from afar; IN. *javuh*
- laus-e**, reply made by audience at the end of Speaker's speech, 228, 371, 377; A. *laus-o*
- laus-o**, A. See V. *laus-r*, 371
- na-lav**, twins, 176 (note 2)
- le-**, locative particle, see *la-*; *le-sar*, locative form of *ne-sar*, dancing-ground, 59, 87
- Le-**, prefix to women's names, 564; prefix to women's complimentary titles, 564; prefix to name of Guardian Ghost *Le-heu-heu*; prefix to name of a dance, *Le-tean*, 319
- lehi**, to see, 246; A. *lesi*
- lek**, to stay or remain, 395
- Le-lek**, woman's title meaning "she stays at home," 395
- na-lei**, bracelet of turbo shell, 43, 541
- na-leng**, figure-dances and mummings plays; maze-dances, 336 ff., see Index; A. *leng*, to dance, 506; A. *na-leng wihetwin*, women's *na-leng*, equivalent to V. *rokaik*, 337
- letsi-lets**, A. kind of yam, 631 (note 1); V. *lalas*
- lighor**, to make fast a canoe, 350; IN. *laylay*; to shape the end of the log destined to become a gong, 350; to hang oneself

na-lil, a shell, umbilical cord deposited in, 176
ne-limbe rarah, canes used in making thatch, 443
lime, five (*e-lim*), see *nime*, hand; *bong e-lim*, fifth day; 177
lingi, to lead, conduct, accompany, 228, 308; *Lingi*, name of the ghostly ferryman, 228; *ling-ling*, to give small pigs to relative-in-law after "circling for pigs," 304; *ling-lingean*, term for the small pigs thus given, 308
na-lit, reed screen, 355, 389, 550; *A. na-lit*
liv, boar's tusk, 247; *liv-til-til*, boar with three tusks, 247; *liv-vat-vat*, boar with four tusks, 247
liwis, *A. low Maki* rank, 717. See *luwush*
log-log, *rumbu log-log*, a leafy branch held by sick man during divining rite, 630; ?-*loh-loh*
lohure, to incise the foreskin, 308
na-lok, *V. and A.* pudding, 77; *V. na-longk*; *na-lok na-lang*, special pudding cooked on Fourteenth Day of mortuary rites, 550-1; *loh-wot-wot*, *A.* 100 "puddings for the dead man" cooked during mortuary rites, 554 (note 1)
lok-lok, red amaranthus flowers used as decoration during marriage rites, 194-5
lol-hamal, *A.* Initiation Lodge, meaning "in the midst of the (*h*)amal," 60, see *A. amal*; *W. n'amil*; *V. ghamal*
na-longk, pudding, 77, 198, 352, 467, 518. See *na-lok*
lore, to make a present; *ghu lore na-to nghan*, I will give him a fowl to eat, 189 (note 3)
lugha, middle; *lugha na-ram*, "middle of the *yam*," term used for all sons other than eldest and youngest, 181
ne-lum, cool, used as mock term for fresh water during initiation rites, 515
na-lut, *A.* reed screen; *V. na-lit*
luyghe. See *gheluyghe*
ne-luw, summoning signal on the gonga called *vagh-raghe ne-luw*, 312, 413, 416
luwush, *A. Low Maki* rank, 717. See *liwis*

M

ma, predicative article expressing imminence, 717 (note 1); related to *V. me*, *A. ma*, to come, become, e.g. *malakel*, youth, lit. "having become fecund," 530; *vene malakel*, nubile girl, 564; word *Maki* possibly derived from *ma* and the root *ki*, 692 (note 1)
mah, provision-basket, 552; *A. mas*
Maki, megalithic ritual cycle, see Index; *Maki Ru*, High Maki, 293; *Maki ne-him* (*ne'im*), 293, 443; *Maki Hangawul*, old form of the rite, 274
(ni-)Mal, *Maki* title, 431, see Index; translated "Sir," 433; meaning "sacrificer," 715; used in conjunction with name chosen by sacrificer, e.g. *Mal-sale*, "Sir who dances like the hawk," 433; *Mal-togh*, "Sir who stays at home," 433; *Mal-wo-ru*, "twice Sir," 433
malakel, *V. and A.* young man, youth, 177, 530; composed of *ma*, particle indicating "becoming" and *lahel*, fecund; *IN. laki*, adult; rendered in song-language as *melanggele*, 404 (note 1). See *lagh, lahel*
malaok, tree, the inner bark of which is used to make string (*tel malaok*) used in the manufacture of woman's rope girdle, 173
malat, quickly, 529 (note 1); *ta-mat malat*, ghost of a middle-aged man (i.e. dead before his time), 529; *e wor malat*, born too soon, 529
maloghe, kava (small species of), 376 (note 4), 437; *A. melo*
malolo, title bestowed on murderer after ritual death, lit. "the sacrificed one," 595 (note 1)
mambik, grandchild, 130
man, magic, 349, 354, 628; *V. na-man*; *A. ni-man*; *IN. manang*, power; *maru man*, magician, 349, 356, 560, 629; *vene na man*, midwife, 173, 628
na-man, bird; *na-man gen-gan*, "birds of prey," 620
mang, split bamboo, 457; served pieces of split bamboo laced over seams between planks of large canoes, 457; *A. ne-mang*
mangau, money-mats, 249; wrapped round dead body of old man at burial, 541-2; *A. ni-mbuen*
mara, person, man agent, 238 (note 1), 349; *maru man*, general term for magician, see *man*; *maru kur*, magician practising a type of magic called *kur*, 466, 467, 471; *maru maki*, *Maki-man*, 294; see *mer*; *A. muere*
marwure, wild cane, reed, 550, 560; *A. marturi*
mas, *A.* food, see *V. mah*; *V. masean*, feast for which no return is expected, 300 (note 1), 347; *ma-masean*, work that a man does for himself, 348; *A. matsing*; *masoamp*, single pig killed and given for food only, 355
masan, stick for beating gongs, 346
masing, love-herbs, 467
mat, 1. dead, 208; *A. mats*; *ta-mat*, ghost of dead man, 177, 208, 529 (ghosts of different age-grades), 736; human, victim destined for sacrifice, 451; corpse, 614; *A. ta-mats*, *ta-mat oamp*, ghost of one slain in battle or who has died a violent death, 519, 610; appearing as "fiery ghost" or will-o'-the-wisp, 235 (*ne-te i*), 631; *ta-mat wurogh*, "ghost" (ancestors), stay quiet," 177, 557; *mat-mat*, dead; *nime mat-mat*, "having the hands dead," lazy, 653
mat, 2. eye, see *met(e)*; *La-mat-na-maki*, lodge name meaning "at the eye of the *Maki*," 76; *mata-hal*, "road's eye,"

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- the opening in the wall serving as entrance to a house-enclosure, 357; *A. maten sel*
- na-mat**, 3. kind of disguise, 614
- matean**, death feast, from *mat* (1). See *Index*; *A. matien*
- mavi**, a plant. See *ro-mavi*
- mbahi**, W. incision, initiation, 483, 485; philologically identical with *A. bahi*, "shark," 486; *A. baho*; *V. bagho*
- mbak(e)**, see *A. pek*; to carry on the head, 396 (note 3); *mbagh-mbagh*, widow's cap, made of plaited matting dyed red, worn by Maki-men's wives after the Maki (spelt also *mbak-mbak*), 396; propitiatory gift, 334; compensation, 437; *mbek-mbek*, propitiatory gift, 334; a fine, 396 (note 3); *A. pek-pek*, 396 (note 3); *bak-bakean*, propitiatory gift, 334; sacrifice made to ancestors to expiate an offence, sacrifice of atonement, 396 (note 3); *Na-mbak*, *Taur Na-mbak*, the most important dance in High Maki, 339 ff.; *Veluan Na-mbak*, the most important dance in the Maki for the erection of a *ghamal*, 330 ff.; *A. Welen Ni-mbek*; *W. Melingen Ni-mbek*, 334
- mbal**, to sacrifice or be sacrificed, 624, 715, 734. See *pal*, *mpal*
- na-mbal**, hawk, 434, 734; probable connexion with *mbal*, to sacrifice, 734; hawk-banner, 373
- ne-mbal**, 1. stick used by dance-leader for beating time, 330, 369
- ne-mbal**, 2. consideration-pig, 304
- mbale ni-ah**, rack (lit. "stand") for pigs' jaws, 402
- mbamb**, *vene mbamb*, woman with child, 564, see *mbembe*; *A. pepe*, to bear a child
- mbambar**, subsidiary bird figure-head on canoe prow, 460, 467. See *bambare*
- mbambeahu**, 1st sing., term of reference for mother, 127. See *mbamb*
- na-mban**, arm-badge made of shell and coconut beads in ritual designs, 43, 540 (*na-gba-mban*, sail, lit. "wing," 460; *A. na-mban*)
- na-mbange**, banyan tree, 63; *A. ni-mbek*
- mbar**, 1. new; *A. mpar*; *ta-mbanga mbar*, new tapa mats, 511
- mbar**, 2. to be missing, see *mbaru*; *A. par*; *Laha-mbar-mbar*, "Missing Testicle"
- nu-mbar**, ripe coconut; used as mock name for remedy applied to incision wound, 517; see *ber*
- mbarang**, cave, 36, see *barang*; *La-mbarang*, lodge name, lit. "at the cave," 36, 76
- mbaru**, to stray, 86 (note 1); *IN. baheghu*, see *mbar* (2); *To-rom-bambaru*, personal name, means "straying wildfowl"; *bor-mbaru*, a leaf used in infusion as remedy for incision wound, 513
- mbat**, incorporated in names for culture-heroes (*Ambat*, *Ha-mbat*, etc.), 493, see *bat*, *pat*; *to-mbat*, novice's guardian in initiation, 492, 503
- mbate**, to cook, 619
- na-mbe**, general term for gong, 346; gong-signal, 312-13; *A. na-mbu*
- ni-mbek**, *A. banyan tree*, 334 (note); *V. na-mbange*; *A. Ni-mbek*, name of a dance, 333. See *mbak(e)*
- mbek-mbek**, fine, propitiatory gift, 334; *A. pek-pek*. See *mbak(e)*
- mbembe**, term of address for mother, *MSis*, *MBW*, *FBW*, 127; womb, 128; *A. pepe*, to bear a child. See *mbamb*, *mbambeahu*
- na-mber(u)**, centre-posts of *ghamal*, 440-1. See *ber* (1)
- na-mbet**, 1. species of taro, 36 (note 1)
- na-mbet**, 2. strips of dracaena leaf used as "counters," 353
- nu-mbo**, *A. song*; *nu-mbo ta-Ba*, "songs of the men of Oba," 320; *nu-mbo tamar*, love-songs, 526
- na-mbd**, general term for pig, 242; pig that has been weaned, 246. See *bd*
- na-mbong**. See *bong*
- na-mbor**, 1. species of leaf, heated and used to clean wound, 509
- na-mbor**, 2. mushroom, 633
- mbot**, trunk (of a tree), 76 (note 4). Cf. *bot*, foundation, origin
- na-mbu**, general term for bamboo, 374 (note 1); *IN. buluh*
- Mbū**, *Ambrim*, see *Bu*; *ta-Mbū*, man of *Ambrim*, 208
- mbulat**, dry banana-leaves; *Ro-mbulat*, name of a dance, 321
- (na-)mbule**, the moon, month; *IN. bulan*; *A. na-tul*
- mbun**. See *ro-mbun*
- mbung-mbung**, a plant. See *ro-mbung-mbung*
- mbut**, dumb; *vivi mbut*, the thick lip of a slit gong which is not struck, 347
- nu-mbut**, coconut, stage of growth called, 554
- na-mbūt**, "message-yam"; single yam chosen for the smoothness of its skin, decorated with croton leaves, used as emblem by messengers, 301
- na-mbwes**, *A. penis-wrapper*, 481, 510 (note 2); rendered in pidgin English as "nambas," cf. Big Nambas tribe, meaning "big penis-wrapper"; *W. bues-bues*; *V. nu-mba-nu-mbe*
- me**, 1. to come, motion towards the Speaker, 371, 387; (used also as a substantive verb) is, see *ma*; *na-mbang ne me tine*, the banyan which is large
- me**, 2. exclamation; see *hamb me*?, where are you going to?; *no ue N . . . me*, I am going to N . . . (in text *ue* is erroneously translated "come from," instead of "going to"), 547
- mel**, 1. cycas, 441 (note 1); *A. na-mwel*
- mel**, 2. *A. dancing-ground*, village, 579 (note 1); used in village names, e.g. *Le-mel Puge*, 579. Cf. *amal*, *ghamal*, etc.
- melanggele**, song variant of *malaket*, 404 (note 1)

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melaarum, W. name of dance-cycle performed during dedication rite for eldest son, 186

mélavé, seaweed, the juice of which is used for healing incision wound, 309

melele (1st sing. *meleleku*), sleeping place, 61 (note 3), 441 (note 1); W. *melingen*

melingen, W. bed, 334; V. *melele*; W. *Melingen Ni-mbek*, name of a dance, 334

melo, A. kava, small species of, 376 (note 4); V. *malogha*

melolop, A. purins (of a *ghamal*), 441 (note 1)

Melteg, Maki title, see Index, derived from the title *Mal* and the word *teg*, "to stay," 289; translated "Lord," 433; *Melteg-aul*, supernumerary title meaning "Lord of the Above," 733; *Melteg-Mal*, supernumerary title meaning "Lord Sir," 434; followed by personal name chosen by title-taker, e.g. *Melteg-tamat*, "Lord Ghost," 433; *Melteg-vanu*, "Lord of the place," 433. See also *Meldek*, *Meltek*, *Melte* in Index

memel, creeper, bearing red fruit, the splitting of which gave rise to the first man and woman, 79, 82. See *mo-moel*

meme (3rd sing. *memen*), tongue, 178, 422 (note 6); IN. *maya*; *memen ne tele*, "the knife's tongue," term for the hardwood stick inserted under the foreskin in the operation of incision, 508; A. *memen bahl*, "shark's tongue," 485, Atchin version of the above

mer, (mwér), man, person, 330; A. *mwere*, see *mara*; *mer-eran*, old man, 329

merer, twice, double, 243; *merer-pakeah*, circle - tusker, 243, 247, meaning "pakeah, again," A. *merer-pakeah*; *merer-haldit*, grade of tusked boar, of which the tusk repeats the stage called *haldit* the second time round, 247; A. *ni-er merer*, a reed fence of criss-cross design, 389 (note 2), 635

me-mes, species of tree from which gongs are made, 346, 349; A. *mish-mash*

mete(n), eye, 76 (note 3), see *mat* (2); *metembo*, holes bored in hull and planks of a canoe for lashing, 458, 467; *meten sel*, A. road's eye, 357, V. *matu-hal*; *meten ta-ghar*, "Ta-ghar's eyes," tusked boars hoisted on shoulder and thus presented to members of introducing "line" as payment, for dolmen, 368, for stone-platform, 416

mete-vuho, return mortuary feast for *matean*, 356

meten, A. Death Feast, 345; V. *matean*

meut, A. white, grey, black, 329 (note 2); V. *miit*; IN. *ma-hitam*

mish-mash, A. See *mer-mes*

mo, verbal pronoun, 3rd pers. past; *Mal-kali mo iuka vavine*, Mal-kali has led (i.e. married) a woman, 193; *Ta-ghar mo har kele*, Ta-ghar shines (lit. has shone out) again, 214; *Melish mo iuka*,

Meltek has taken her, 200; *Au mbass vavine kam gami mo ruk se*, we have cooked a woman and eaten her and found her very good (lit. "she (mo) very good"). See *muu* (variant of *mo*, the variation being due to phonetic influence of the following verb)

na-moh, the bush, 312; A. *la-môsh*, in the bush

moh wal, A. novice, 492; V. *mov ghal*

môit, grey, 329 (note 2); A. *meut*; *ta-mat môit*, ghost of a grey-headed old man, 329, 331, 350 ff.

mov ghal, novice, 492, 503; A. *moh wal*

mov-ghat, fish, mock name for leaf used in infusion for cure of incision wound, 513, 514

movul, particles indicating multiples of ten; A. *mbuul*; *ghu-tol*, three; *movul ghu-tol*, thirty, 291, 402

mpal, to strike, sacrifice, see *pal*, *mbal*; *na-mpal*, table-stone for dolmen, 367; *bô mpal-pal-re*, grade of tusked boar at which the tusk meets (strikes) the upper canine, 246

mpar, A. ripe, 361 (note 1); V. *ber*, 2; *mbar*

mpiri. See *rampiri*

mul(e), go away, go back, 352, 359; IN. *burit*, behind

na-mul, wild orange used as missile in sham fight, 183; tree, 715

mumun, shadow, soul, 257 (note 3)

na-mwel, A. cyas; V. *mel* (1)

mwér. See *mer*

mwere, A. man, person; V. *mara*; *mwere n'das*, "sea folk," applied to all inhabitants of the Small Islands, 24; *mwere n'maki*, Maki-men, 294 (note 2), V. *mara Maki*

mwil, verbal pronoun, 3rd sing. past; *na-rel to-San mwi me*, the *na-rel* of the men of Atchin has come, 387; *na-rel mwi me na le-sar*, the *na-rel* has arrived on the dancing-ground, 387. See *mo* (variant of *muu*, the variation being due to phonetic influence of the following verb)

N

(The many nouns invariably preceded by the indefinite article *na-*, *ne-* are all placed under the initial letter following the article. In some cases where comparative philological evidence enabling this division is lacking they have been placed undivided under N)

na-, 1. separable or inseparable article preceding many nouns. See *na-*

na, 2. relative pronoun, who, equivalent to preposition of; *vene na woroan*, woman of (a man's own) woroan, 134; *vene na laghean*, women (whom) we marry, 134; *n'ime na maki*, house of the Maki, 422; *n'ime na vuvuan*, house of (i.e. belonging to) the vuvuan, 453; *na-him na mer-eran*, the old man's house (i.e. mortuary hut), 534

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nagham hinagh, rite after fasting for the dead, 563
na-ha, what?; A. *ni-se*; IN. (*sapa*, with article)
(na-nah), species of plant; *rondon na-nah*, leaves used for infusion as remedy for incision wound, 513
nain ghore, term for women who sleep with a mother after the birth of her child, 176
nam, verbal pronoun, 1st plur., inclusive future, we; *nam ven-veni re*, *nam ga-gani re*, we used to shoot and eat one another, 619
namere, male; A. *noroman*; *natuk namere*, male child, 130
nara, species of fruit tree at which child's feet are laid during naming rite, 178
naromb, *vene naromb*, woman with full-developed breasts, 564
naröv, wooden bowl, 609
natuk, 1st sing., child, son, daughter, used also between husband and wife, 130; IN. *natu*, offspring, see *netin*, *netun*; *natuk namere*, male child, 130; *natuk tazine*, female child; *tine natuk*, wife, lit. "my child's mother," 131; *natuk tinar*, "my child's mothers," used for the wife and her classificatory sisters, 131; *tene natuk* or *natuk taman*, "my child's father," husband, 131; *pelegen natuk*, daughter's husband's parents, 131; *natuk tumbun* or *tumbun natuk*, "my child's grandparents," used for the daughter's husband's parents, 131. See *netin*, *netun*
ne-, 1. separable or inseparable article preceding many nouns. See *na-*
ne, 2. preposition, on, at; *na-rel mui me ne le-sar*, the *na-rel* has arrived on the dancing-ground, 387
ne, 3. relative pronoun, which; *na-mbang ne me tine*, the banyan which is large
nemb, see *emb*
nera, here, 402
netin, *netun*, 3rd sing., baby, child of, small; *netun tutu (tehih)*, elder (younger) brother's child, 130; *netun hogotuk*, my younger brother's child (w.s.), 130; *netun soguk*, sister's son, lit. "my little maternal uncle"; *netun mambik*, my son's son's child; *netin na-mborav*, pigs reared from a sow belonging to the owner, 242. See *natuk*, *netun*
netun, small. Cf. *natuk*, *netin*
nev, tree, used for hull of dug-out canoe, 79, 462; tree in the hollow trunk of which To-weve met his voluntary death, 286
ni, pronoun object, 3rd sing.; him, her, it; *e hu-hu ni*, she suckles it, 179; *e tulo ni*, he conducts her, 192; *e tulo ni talagh*, he recompenses the mortuary officials, 556; *e lagi ni*, "he is married to him" (i.e. the tutor to the novice), 503
nime, hand, see *lime*, five; *nime mai-mat*, "having the hands dead," lazy, 653

ninge, (ni-nge), canary nut, 76; canary nuts used as substitute sacrifice, 570, 580
nise, A. what? 616; *nise, waihal no?*, what, is it war?, 616. See *tau*
ois-naa, *vet mi-naa*, stone-platform, 412-13
no, A. verbal particle, 1st sing. indefinite tense, 547
noar, *ne-sar noar*, weeding the dancing-ground, 363
noe-moel, Godefroy's spelling of *memel*, 82
nu-, possessive root; *na-nuk*, my
na-nu, coconut; A. *na-mi*

O

oamp, cf. *amp*, quivering in death agony; *ta-mat oamp*, ghost of one who has died a violent death, see *mat*; *masoamp*, single pig killed and given for food only, 355. See *mas*
oehagh, pigs sacrificed at burial, 543
o hol, o he, cry and answering cry in dialogue from old man's grave, 547
oi, cry uttered by leader of song, 285
ombu na-ul, name of a mortuary rite, 546
oo-on, A. face, 76 (note 3); V. *na-ghon*
ong, *na-longh ong rehi kator*, pudding with foreskins in it, 518
no-ös-ös, "approach signal" sounded on gongs, 312; in Low Maki, 380, 386, 388, in High Maki, 420, in Initiation, 505, 510; *haho n'ösös*, type of Initiation rite on Atchin

P

pakeah, crescent-tusker, 243 ff.; A. *pekes*; *merer-pakeah*, circle-tusker. See *merer*
pal, *mbal*, to sacrifice, to be sacrificed, to strike (ritually), 60, 246, 367; connected with *Mal*, 60; IN. *paluh*, see *mbal*, *mpal*; A. *e pale Maki*; he makes the Maki sacrifice, 405 (note 4); A. *Maki e pal*, Maki is sacrificed, 405 (note 4); A. *pal-pal*, wooden sacrificial poles, 374 (note 3); *pal-pal na-mbd*, sacrificial monoliths and small upright stones, 367; ritual name of monolith, lit. "the sacrificial (stone) for pigs," 417, 419; *pal-palen (pal-palon)*, large monolith, 417; giant monolith at Tolamp, 584; stones supporting the dolmen, 367
par, A. "to be missing," 581; V. *mbar* (2); *Lai-par-par*, "Missing Testicle," 581
parav, long; *vet parav*, monolith, 417; *Emil Parav*, name of an Atchin village, lit. "long dancing-ground"; *ne-rov parav*, type of canoe wash-strike, 466
pai (BN.), stone, used as prefix to names of Big Nambas chiefs, 18. See *bat*, *mbat*
patin(e), upper canine of tusked boar, 246, 259 (note 1)
pogo, bread-fruit-tree used for making canoe, 79
pek, A. "to carry on the head," 396 (note 3), see *mbak(r)*; *pek-pek*, a fine, 396 (note 3); V. *mbek-mbek*, *bak-bakran*

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pakea, A. crescent-tusker; V. **pakeak**
pelegak, 1st sing. wife's father, wife's
mother, daughter's husband (m. and
w.s.), 131, 133, 138; A. **peleak**
pemba, strong liana, used as rope for
hauling gongs, 351
per-perean, undercutting the hull of a
canoe, 465; A. **per-pari**
pet, 1. beginning, head, origin, see **bat**; A.
pet wakit, magician, 372 (note 2);
erroneously translated "stone"
pet, 2. **pet**, stone, 75, see **vet**, **vat**, **wet**, **wat**;
IN. (**mbaru**; **pet watu**, "head of the
stone," the solid part of a slit gong
between the top of the slit and the top
of the gong, 347; used in village names
e.g. **Peta-hul**, "High Stone"; plural
petur; **Peter-ih**, "Three Stones"
petur, type of upright slit gong, 346 (pos-
sibly connected with **sur**, to stand); A.
pettur
peturu, sleeping-mat, 341. See **beturu**
pila, A. banded rail; the name of a dance,
323, 349; V. **pilagh**
pilagh, banded rail; name of a dance, 323,
348; A. **pila**; Rel. **pilak**
pilon, bald, pierced projection on upper end
of gong, by means of which it is hauled,
346, 350
pinalum, A. species of bamboo, 342 (prob-
ably derived from Malekulan pro-
monitory of that name); V. **benatum**
pirioy, slit in gong through which it is
hollowed out, 347; the creeper with
which expert magician measures its
length, 354
por-por, A. dream, 653 (note 5); V. **pul**
potall, A. name of a rite, 281
pul, dream, 653; A. **por-por**; **rel pul**,
"dream-walking," 653
pwe-pwere, A. a small bird, see **puere-
puere**; V. **ba-mbare**
pwere-pwere, A. sow (this word is used on
p. 682 (note 1) as A. synonym for V.
ba-mbare, a small bird, in a mis-spelling
for **pwe-puere**)
puereng, A. cave, 707, 719; V. **barang**,
mbarang
pueter, A. stones, 591; used in place names,
e.g. **Pueter-titit**, name of village on
Atchin; V. **pueter**. See **pet**
puetur, A. type of upright slit gong, 346;
V. **petur**

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ra, 1. verbal particle, 1st plur. incl., in-
definite, we, let us; **ra wri pal-pal na-
mbu**, let us lever up the pig's sacrificial
stone, 418; **ra we ra se, nu-wak**, let us
go and launch the canoe, 552; **ra gheli**
na-mbu, we plant the bamboos, 374
(note 1); **ra teng**, we weep, 552
ra, 2. species of tree
ragh, **raghe**, see A. **rake**, 412 (note 2); **na-
mbe ragh-raghe na-luv**, "the summoning

signal" sounded on the gongs, 312, 366,
412, 416, 420, 448; **vet vi-vi ragh**, used
for stones collected for construction of
the stone-platform, lit. probably "stones
which have been fetched," 412 (note 2)

rahe, A. See **na-rahin**
na-rahin, A. footstep, track; probably con-
nected with the verb **rahe**, 312, 412
(note 2); V. **ragh**
rai, **rai**, **rel**, to run, 318; to walk about, run,
run about. Cf. **na-rel**, **ril-dralen**
na-ram, general term for yam; 181; **betu-
ram**, eldest son, lit. "head of the yam,"
181; **luha-ram**, middle sons, lit.
"middle of the yam"; **here-ram**,
youngest son, lit. "base of the yam";
see **rom**
raman, connective particle in numerals
between ten and twenty, e.g. **hangawul**
raman gha-ru, twelve, **hangawul raman**
ghe-mbut, seventeen, 377; **muw hangawul**
raman ghe-mbut, a hundred and seven,
519; A. **romon**; the word means mid-
rib of a leaf, used as tally
ramben, first part of the Maki, 274, 362
rampiri (possibly **ra mpiri**), wooden scaffold-
ing of piles, used in canoe building, 466
rangon, branch, 408; **rang-rang na-mbagho**,
"the branching of initiation," 498
rar, **na-rar**, erythrina tree; wood of, used
magically to make child grow strong,
178; special, called **rar na-taure**, ery-
thrina tree planted in dancing-ground in
connexion with dance called **Taure** and
with mourning (**taure**), 430-1; A. **ni-
rere** or **n(d)rere**; W. **rer**
na-ras, rafters, 419, 422; A. **ne-reti**
rau, to hollow out; **ra rau nu-wak**, "we
hollow out the canoe," 464
rav, 1. tree, to poles of which sacrificed boars
are slung after the Maki, 392
rav, 2. **ba-rav**, sow, 242; **na-rav**, intersex
(hermaphrodite) pigs, 242
ravak, 1st sing., reciprocal term used be-
tween husband's sister and brother's
wife, 131
re, 1. pronoun object, 1st plur., us, one
another; **nam ve-vene re**, **nam ga-gam re**,
we used to shoot and eat one another,
lit. "shoot one another, eat one
another," 619
re, 2. to set out, display; **ra re ghini vanu**,
we set them (heaps of yams) out for
each place, 303
rehere, secular word for torch, 305, 507;
A. **rother**; (ritual term **ne-shul**)
rehi, **na-longh ong rehi kalor**, pudding with
foreskins in it, 518
rel, to walk about, run, run about, 318, 653;
rel pul, dream-walking, 653; **na-rel**,
processional dance, 318 *passim*. See
ral, **ril-dralen**
res, to talk, speak; A. **rets**; **re-res**, song-
variant of **res**, 414 (note 1)
rets, A. to talk, speak, 404 (note 1); V. **rez**
ne-rev, wash-strokes of a canoe, 458, 466

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rev-revean, the act of transporting the dug-out hull of a canoe from the mainland to Vao, 463
 rewai, A. to kill, sacrifice, 404 (note 1). See *rumbe*
 re-rib, A. fan made of coconut leaf fronds, 549
 ril-dralen, name of dance-rhythm, 313; W. *reidrel*, 230, see *ral*, *rahi*, *rel*, *na-rel*; *na-mbe ril-dralen*, gong-signal, 313, 507, 510
 ro, leaf, 442 (note 2); precedes name of plant, as in *ro sas*, croton leaf, see *sas*, etc. See also *rogbo* (1).
 rogbo, 1. leaves, leafy branch; A. *roha*, see *ro*; *rogbo na-vele*, green banana leaves, 332
 rogbo, 2. song-variant of *ragh*, curved-tusker; *rogbo-na-ru*, "twice curved," 403
 ro-go-rombol, species of seaweed with which dead man beckons to ghostly ferryman, 227. See *rogbo*
 roha, A. leaf; *roha na-wits*, green banana leaves, 322; V. *rogbo*
 rokaik, name of women's dance, 337
 rom, 1. wild, uncultivated, 86 (note); *To-rom-bamburu*, "straying wildfowl," 85
 rom, 2. general term for yam, when preceding a qualifying adjective, 302, see *ram*; *rom betige*, "lone-yam," 302; *rom-gogon*, kind of yam presented to every group of males born of a common father and mother during mortuary rites, 555
 ro-mavi, kind of branches used in rite called *Rokaik*, 385, 424 (note 1)
 romb-romb, upper wash-strakes of a canoe, 460, 467
 romber-romber, name for an unpleasant kind of grass, used as mock name for pudding during initiation hoax, 516
 rombi, rombon na-nah, species of leaf used to make infusion for cure of incision wound, 513, 514
 rombol, *ro-go-rombol*, species of seaweed, 227
 ro-mbulat, "dry banana leaves," name of a processional dance, 321
 ro-mbun, umbrella-palm leaf, 396; A. *ropun*
 ro-mbung-mbung, kind of branches waved by Maki-men during *Rokaik* rite, 424
 rong, to wish, want, 469; IN. *dengeh*, hear, applied to any feeling
 rop-rop, heavy
 ropun, A. umbrella-palm leaf, used for wrapping, 609; V. *rombun*
 rori, plant with red fruit representing blood in initiation hoax, 517; *ro-rori*, leaf, shoots of the *rori* used as remedy for an incision wound, 517
 ro sas, croton, 179. See *sas*
 rosher, A. secular word for torch, 305; V. *rehere*
 ro-sigh, leaves of the dracena, 401. See *ngh*

ro-toro, species of wild yam, 401. See *toro*
 ro-viavi, kind of leaves, 560. See *viavi*
 ro vile-vile, leaves, 510. See *vile-vile*
 row, a bowl
 ru, good; A. *res*, see *ruk*; *bagho ru*, "good initiation," 500; A. *bahe res*
 na-ru, A. curved-tusker, 243; V. *na-rugh*
 rualo, north-east wind, 79, 634
 ruelu, song-word for north-east wind, 382
 na-rugh, curved-tusker, 243 ff.; A. *na-ru*
 ruhüls, *bö ruhüll*, grade of tusked boar, 246
 ruk, good, 169. See *ru*
 ruk-waru, A. and W. Maki title of one who has sacrificed a twice-curved tusker, 244, 718. See V. *rugh*
 rumbe, song variant of A. *ruetsi*, to kill, sacrifice, 404 (note 1)
 rumbu log-log, kind of leafy branch used in divining for cause of sickness, 630
 ru-rurghen, large horizontal slit gong, 346

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sa, A. to climb, 512; V. *hagh*
 sakel, A. to sit, 329; V. *hag*, see *sek*; *sek-seheleen*, "Settling-Down" dance, 329; V. *hek-hakelean*
 ne-sal, woman's dancing-mat, 548; A. *netal*
 sale, landing-place; *na-tule ghouov te*, term for pig killed, when dug-out for a canoe touches the shore of the island, 465
 na-sam, outrigger float, 458; A. *mi-tam*
 San, Vao name for Atchin; A. *Tian*; *to-San*, man of Atchin, 208 (note 1)
 ne-sar, dancing-ground, 59, 578 (note 3); locative *le-sar*, 87, or *le-tar* used in village names on Malekulan mainland, e.g. *Le-sar Anum*, 578; *Le-tigr Na-shum*, 579
 sarune, small portable horizontal gonglet, 346; A. *tsoron*
 sas, croton; *ro sas*, croton leaves, 179; *ro sas na-mbal*, "croton leaves (dedicated to) the hawk," worn by Maki-men in the back of their belts, 446
 sav, song-word meaning "what"; *sav lang*, what wind?, 382. See *nise*
 se, 1. to launch (a canoe), 552
 se-, 2. superlative particle, very; *seagh*, middle-aged man (i.e. fully grown), 529, 530; *mer-sean*, very old man, 529; *na-humbe se*, term of respect for very honoured old man, 432; *verne seagh*, married woman a little advanced in years, 564; *ruk se*, very good, 619
 segur, A. scented herbs; V. *hokuri*
 sek, A. to sit down, rest upon, 329; V. *hag*. See *sakel*
 sekawul, (sekol), A. See *hakaui*
 ne-selu, song-word for "path," 289; V. *na-hal*; A. *ni-sel*
 seru te l, cry emitted by the leader at end of song, 382
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shemame, song-word, spoken Atchin equivalent: *shemam*, 1st plur. poss. pronoun, 404 (note 1)

shopon, A. several, some; V. *hombun*

shu-shu, A. caterpillar, 635 (Fig. 60)

shul-shulen, A. communion feast; V. *hul-hulan*

so-shul, V. and A. ritual term for torch; symbolic of tusked boars, 306; secular name *rehre*; A. *rasher*

so-sigh, leaves of the dracena, 401; cut into strips for making counters, 353

simbaten, equalising of dead in warfare, 599; *simbaten Ma-merer*, "equivalent for the death of Ma-merer," 611; *simbaten natuk*, "equivalent for the death of my son (Na-kin)," 611

simbe, sledge for transporting table-stone of dolmen, 365; IN. *simba*, 274, 293; *vet simbe-simbe*, table-stone after consecration, 364, 366; *simbe na-mbal*, post supporting hawk-image on roof of *ghamal*, lit. "seat of the hawk," 441

simbean, anniversary communion, 599, 557

singon, lip or promontory, name of a Vao village, 75; A. *trūngon*; *Singon Marev*, "broken lip," name of a promontory on Vao, 39; *singon a war-spear*, Speaker, lit. "speaking lip," 299

siri, ? entirely, 246; A. *tsile*

sisilakuar, to debate; A. *tsil-tsilwore*; *sisilakuar*, debating, 46 (note 3)

sivogheni, pig sacrificed in mortuary rites, 543

siw-siw, A. coral blocks surrounding grave, 534; V. *hiw-hib*

siwa, ritual word, expressing gratitude, of unknown origin, appearing in songs, 638

soguk, 1st sing. (*sogon*, 3rd sing.), reciprocal term for mother's brother, sister's child (m.s.), father's sister's husband, wife's brother's child, 131 *passim*

solub, A. main bird figure-head of a canoe, 375 (Fig. 49); V. *na-ho*

na-sorik, male child, 529; *vene sorik*, small girl, 564

oron, bow and stern pieces of a canoe, 465; *ar tsiriri or-or*, they attach the bow and stern pieces, 466

na-sum, shell beads strung into necklaces, 43; used also as title. See Index

na-sup, A. old man of high rank, 220, 258, 530, 693; pronounced *na-sumb* by older men, 530, 693; V. *na-humbe*

na-sumb. See *na-sup*

sumbul, to go down to the shore, song variant *sumbol*, 512; A. *tsupul*; nominal form, *sumbulan*, 517

suria, to leave; A. *shuri*

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ta-, prefix meaning "man of," 208, see *to-ti-*; *ta-Mba*, A. man of Ambrim, 208; *ta-Ba*, A. man of Oba, 208, 320; *ta-mat*, dead man; A. *ta-mati*, see *mat*

tabakor, A. ceremonial fighting-club, 666 (Fig. 69)

tahu, tu-tahu, to reward, make return gift, 350, 370

tahuk, reciprocal term used between wife's brother and sister's husband (m.s.), 131, 133, 136 (Figs. 29, 30), 138

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tala, A. kind of shell-adze, 354 (note 2); V. *tele*; IN. *tal*, chop. See A. *ti-ti*

talagh, mortuary official, 538 *passim*; W. *tala*

tamaluk, ancestor-image, 426 (note 1)

tamar, A. *nu-mbo tamar*, love-songs, 526

tamat, V. and A. peace, 177, 258 (note 2), 736

tamats, A. "ghost," 208, 736; V. *ta-mat*. See *mat*

tamav, gelded pig, 242

ta-mbagha, fine mat, 516, 541 (mis-spelt *to-mbagha*, 249 (note 1)); *ta-mbagha mbar*, new fine (*tapa*) mat, 511

tambaghar, sleeping-mat, 61

tambere, kind of snake into which all men of Botore village turn when they die, 581 (note 2)

tambol, gha-tambol, name of a tree with buttress roots; in creation story of Pete-hul, 82; restriction against stepping over the roots of, 171, 355

tambu, cemetery, place of burial, see *tombo*; IN. *tambu*, a ban; *tambu na ta-mat*, "the sacred place of ghosts," 531; burial place for an old man inside his house. See *tamp*

tame, to salute, welcome, to give in return for something, 299; *ar tame vanu*, "they welcome the villages," 299, 316; to reward, 299 (note 4); A. *tamvor*. See *tamean*

tamean, the act of working or dancing in rotation, 300; feast given in return for work, 348; *tam-tamean*, gift of salutation, 300, 540. See *tame*

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tamwe, A. to give in exchange, reward, 299 (note 4); V. *tame*

tan, a-tan, down; A. *we-tan*; *tsan a-tan*, lower side, 64, 65

tang, to weep, 395, see *teng*; IN. *tangis*; *Le-tang*, "she who weeps," title given to Maki-man's daughter, 395; *tsi tang*, "crying lip," the lip of a slit gong which is struck, 347; see *ting-ting*

tanguv, ritual diamond-shaped design, 671, Fig. 736, 719

tara, A. old, 395; V. *gher*

tare, strong, strongly, 442. See *ter-ter*

tarine, type of upright slit gong, 346

taur(e), to mourn, to blacken the face in mourning, to enter into a period of seclusion after the Maki, 133, 421; to

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- fast during mortuary rites, 336; A. *taur*: W. *taur*; *Taur*, name of the most important dance in High Maki, 330, 333; *Taur Na-mbak*, name of important dance in Low Maki, 330 ff.; *var na taur*, erythrina tree planted in centre of dancing-ground, round which the dance takes place, 421
- taurean**, mourning, 332 (note 1); A. *touren*; W. *tairen*
- tauren**, W. mourning, 332; V. *taurean*
- tav-tav** ghere, gong-signal sounded when screen hiding tusked boars is torn down prior to sacrifice, 313, 389, 407 (note 2), 420, 429
- tavi**, A. ceremonial yam-mound, 281
- tavu**, conch, conch-shell trumpet, 246 (note 1); A. *tavū*; IN. *tabudi*
- tawō**, species of tree bearing nuts and having buttress roots; child carried to foot of, during naming rite, 178; To-weve and his sister-wife sacrifice twin-kernels of, 284; branches of, emblematic of circle-tusker, 384, 424; large tuskers slung on to poles of, for transportation after sacrifice, 392; *tawō borut(u)*, *tawō itvagh*, *tawō mel*, *tawō veturah*, names of individual sea-going canoes of which the hulls have been hewn out of the — tree, 462
- te**, 1. term of address for father, 127. See *tete*, *teme*
- te**, 2. (at the end of a sentence) particle indicating formal politeness; *ra gen-gan te*, "let us eat," 198
- le-tean**, name of a song-and-dance cycle, 319
- teg**, form of the verb *togh*, "to stay," used in conjunction with a modified form of the title *Mal* to produce the title *Melteg*, 289
- tehi**, 1st sing., younger brother (m.s.), younger sister (w.s.), 128, 138
- tei**, V. to strike, 624; A. to cut, cut down, 512. See *tev*
- tei**, plaited string, 173, see *tal*; *tei malaok*, plaited string made of the bark of the *malaok* tree, used in the manufacture of a woman's rope-girdle, 173
- tel-telean**, a serpentine movement in dancing, 323, 384
- tele**, kind of shell-adze, used in the manufacture of slit gongs, 354; A. *tala*, *til-til*, connected with A. *tel-teli*, meaning "hard"; bamboo knife used for incising the penis during initiation, 508; *memen ne tele*, "the knife's tongue," used for hardwood stick inserted under the forearm for the knife to cut down on to, 508; knife symbolised by hardwood twig held by novice when entering initiation house, 510
- tembe**, *sir tembe-tembe*, song phrase referring to canoe running before the wind, 381
- temben**, foreskin, 508
- teme**, root for "father" (takes suffixed pronouns); *temak*, 1st sing., term of reference for father, 127, see *te*, *tete*; *teme natuk*, "my child's father," term used by wife for husband, 131, 503; *temer*, *natur*, 3rd sing., "fathers and sons," descriptive phrase used for the members of the introducing "line" or marriage section, 294
- te-mets**, W. ghost, 229; V. *ta-mat*; A. *ta-matt*
- tena ker-keriel**, scented shrub, 354
- teng**, to weep, 552. See *tang*
- ter-ter**, hard, strong, fixed of purpose, see *tare*; *Ter-ter-mal*, "Strong Sir," 434
- tes**, sea, salt-water; A. *n'das*
- tete**, term of reference for father, 127, see *te*, *teme*; *tete woroan*, members of the father's generation group, 134
- le-tete**, title taken by woman in her own right, 453; *n'ime na teteam*, woman's lodge, 453
- tev**, to cut, 246, see *tei*; *tev-tev*, *tuh-nō-ter-siri*, grades of tusked boar (referring to the piercing of the cheek by the tusk), 246
- ti-**, personal prefix meaning "man of," 208, see *ta-*, *to-*; A. *ti-Era*, man of Raga
- tibwis**, A. child; *tibwis mor sa ar wathil*, "some children go fighting," name of a sand-tracing, 676, Fig. 78
- til**, three, 247; *liv-til-til*, boar with three tusks, 247. See *tol*
- til-til**, A. kind of shell-adze, 354 (note); V. *tele*. See A. *tala*
- na-timb**, grade of tusked boar, 247, 425
- timbo-n**, self
- tinak**, 1st sing., term of reference for mother, 127; *tinan*, 3rd sing., mother-gong, 346
- tine**, large, great, 77
- ting-ting**, to beat slit gongs, 638. Cf. *tang*, *teng*, to weep
- tiimbe**, stone fort, 596
- tō**, fowl, 86 (note 1); *tō-gogon*, fowl presented to each "eldest son" during mortuary rites, 555; A. *na-tō*, fowl, 247, Atchin name for Low Maki, 389; *Torom-bambaru*, "straying wildfowl," 85
- to-**, man of, people of, 590 (note 1), see *ta-*, *ti-*; *to-Vao*, people of Vao; *to-Tian*, people of Atchin; *to-Wala*, people of Wala; *to-mbat*, guardian of novice during initiation, 492
- to-to**, *to-to ghere*, to serve (purlins with coconut sinnet), 442. See *tutu*
- togh**, to remain, to stay, to go into retreat, 75, 289; IN. *teka*, arrive, see *teg*; *Togh-vamu*, name of a village meaning "The Place of Retreat," 75; *toghoghon*, rite for memorising the new names of Maki-men, 401; *Mal-togh*, personal name meaning "The Sir who stays at home" (i.e. is in retreat), 433
- tol**, (ghe-tol), three, see *til*, *ih*; *motul ghe-tol*, thirty, 291, 402
- to-mbagha**, fine mat, 249 (note 1). See *ta-mbagha*

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tombo, cemetery (a variant of *tambu*), see *tambu*; *La-tombo tino*, lodge name meaning "At the great cemetery," 76

na-tor, a hardwood tree from which some canoes are made and after which they may be named, 462; used for centre-posts of *ghamal*, 444; *tor-tore*, twig of, used to symbolise the knife with which the incision wound is made, 570

tore, to carry or lead by the hand, 189, 304; A. *tori*; hence: *tor-torean*, the act of adoption, 189; "complimentary-pig," being one that is small enough to carry in the hand, 304

ro-toro, species of yam, forbidden to Maki-men or their women during period of retreat, 401

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tsats, A. bad; V. *ghat*
ni-tsem, A. outrigger float; V. *na-sam*
taile, A. completely; V. *siri*
tail-tailewere, A. see V. *tsilakuar*

tain, A. bone, 549
tsoron, A. portable gonglet; V. *sarune*
tsungon, A. lip, promontory, 39; V. *siugon*
tsupul, A. to go down to the shore. See *tumbul*

tuh-nô-lev siri, grade of tusked boar, 246
tuka, to lead into the house, to marry, 193, 200

tulo, to conduct, accompany; *e tulo gomi*, it accompanies him on his way, 559; *e tulo ni*, he conducts her, 192; to repay; *e tuloni talagh*, he recompenses the mortuary official, 556; *va teng tuloni e mule*, we weep as we accompany him on his way, 552

tuluhak, *ne-rev tuluhak*, after wash-strokes of a canoe, 466

tumbuk, 1st sing., term of reference for grandparents, 130

tur, to stand, 178, 371; *ber tur*, centre-posts of a *ghamal*, lit. "standing posts," 440; *turi na-mbe*, "Gong-Raising," name of a dance, 325

tuto. See *tutu*
tutu, term of address for elder brother (m.s.), elder sister (w.s.), 128; IN. *tuha*, old

tutu, (toto, tuso), g(h)ore, see also *ghore*; to bind, place a taboo on; used also for placing a cypress leaf or other object to taboo a tree or a road; *tutu ghore*, to retain the right to one's own child, 189; *tuto gore*, to retain (i.e. betroth), a bride, 194; *to-to ghore*, to serve (i.e. bind round) the purlins of a *ghamal* with coconut sinnet, 442
tuwuni, to bury, 466. See *tuwuni*

U

-uan, nominal suffix, e.g. *veluan*, *hulhulan*. See *-ean*

ühüngerê, red yam symbolising the blood issuing from the incision wound, eaten by novices during initiation, 509

ul, 1. *a-ul*, high; IN. *ulu*, head, see *hul*; *Melleg-aul*, a high Maki title, 432 ff.; *tosan aul*, "Upper Side" of dancing-ground; *ghe tur a-ul*, "stand up," 371

(na-)ul, 2. paint, 371 (note 1); *na-ul na maki*, "Maki paint" with which the Speaker paints the nipples of members of the introducing "line" when announcing the date of the great sacrifice, 376

(na-)ul, 3. return of the dead, 371 (note 1), 546; IN. *ulih*; turn, *puh*, return

ne-ul, 4. term used for live pig placed on food-heap for dancers, 371

ulu, tree-fern image, 585; A. *sulu*
ulünge, wooden pillow; feast of the wooden pillow, when that belonging to a dead man is taken to his mother's village during his mortuary rites, 548; A. *no-ul-el*, 549

uri, "to lever," 418; *vet ur-ur*, stone levered from reef, 418. See *vet*

V

va, 1. particle indicating progression; *tal va gha rugh*, grade of tusked boar of which the tusk has reached the position called *rugh* the second time round, 347

va, 2. hence probably its use in the future sense in the possessive pronoun *tavaluk*, which in the present sense is *lahuk*

va, 3. hence used to indicate "how many times"; *sumbulan va ru*, going down for the second time, 517

va, 4. hence used to emphasise numbers, e.g. *na va gharu*, The Two Hundred; *na va lime*, The Five Hundred; *na va hangavul*, The Thousand, all used as descriptions of performances of the Maki rite at which these numbers of tusked boars respectively were sacrificed, 293, see also the name *Na-va-gharu-kalat*, 85. Cf. *wa*, *ve*, *vi*, to go; *vaghal*, to fight, 183; war, 588, 676 (note 2); A. *wahal*, 588; *va-vaghal-eau*, rite for the dedication of the eldest son, accompanied by sham fight, 183, 185; A. *wa-wahalen*

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val-val, *ghe-val-val*, structure supporting attached yams, 353
val-vale, personal name connected with *vel-val*, "abstinence," 400, 434
vala, run, run before the wind, sail, 469, *val-valau*, to run round (when "circling" for pigs), 308. See *wala*, *walau*
van, to go away, go to (a place), 371; A. *waan*; IN. (m) *panau*
vanu, place, village, 75, 299, 303; IN. *banua*, land; *Togh-vanu*, name of a village, meaning "Place of Retreat," 75; *Venu*, name of a village (variant of *vanu*), 75; *ar tame vanu*, "they welcome the villages" that come to dance in rotation, 299
vat, 1. stone, 584 (note 1); A. *ni-wat*, see *vet*; *kur-kur-vat*, stones covering grave, 534
vât, 2. four, 247; *liv-vât-vât*, boar with four tusks, 247
vavang, equivalent to Oba *wa tung*, meaning "matrilateral moiety," 568; A. *waewang*; *Mal-wavang*, name of a submerged island, 567-8; A. *Mal-waewang*
vavine, woman, wife, female, 563; IN. *babinay*; *naturk vavine*, female child, girl, daughter, 130; *vavine nanuk*, my wife, 130. See *vene*
vehahag, "forced labour," 535. See *hag*
vel, to dance, 328, 506; A. *wel*; *Velal*, a preliminary dance, 316, 328; *vel dromghe*, to dance first, 317
veluan, dancing, 316, 334; A. *welen*; *veluan na-mbak*, dance performed at Maki for the erection of a *ghamal*, 330, 334. A. *welen ni-mbek*; *veluan na ghamban*, "dance of the sail," 467
vel-val, to fast, abstain from certain food, to observe ritual taboos, 77, 563; sacred, taboo, applied to those observing ritual restrictions with regard to food or sexual intercourse, 355, 400
ven, place. See *ranu*
vene, woman; IN. *binay*; *vene lagh*, married woman, 564; *vene na laghean*, "women we marry," i.e. women a given group of men may marry, 133-4; *vene na tooroon*, women of a man's own marriage section, 133, 134, 323, 539, 550, 552; *vene na man*, midwife, lit. "woman with knowledge," 173, 628, see *man*, magic; for *vene* followed by qualifying nouns indicating age-grades, see p. 564. Cf. *vavine*
ve-vene, to shoot (with bow and arrow), 619; *venean*, shooting, 422
veregat, young coconut, 467
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vet, general term for stone, 412 (note 2), 418; A. *ni-wet*, *ni-wat*; IN. *batu*, see *tat*; *vet ni-mas*, stone-platform, 412, 413; *vet parat*, secular name for all monoliths, 417; "long stone," 417; *vet simbe-simbe*, table-stone of dolmen, term used after consecration, 275, 363,

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vevean, *n'ime na vevean*, term used for Quarter-Lodge or "Sides of the Lodge" when being erected, may be nominal form of Mota *veve*, meaning "matrilateral moiety," 452. See *n'ime*
vi, to go, 380, 412 (note 2), 469; A. *wu*; *dô-vi-ghui*, exhibition of pigs, lit. "pigs go out," 380; *vin-vi-ghih*, name of a rite, in which *vi-ghih* means "go all out," 369; see *va*
ro-viavi, kind of leaves used by mortuary officials in purification rite after burial, 560
na-viho, species of fruit, 559
vile, name of a canoe (probably of the tree from which the hull is made), 462
re vile-vile, kind of soft leaves, used for wrapping novice's penis after incision, 510
vin-buel, "dance of no consequence," 330
vin-vi-ghih, name of a special feast opening the proceedings for Low Maki, 369
gha-vine, how many?
vinguk, son's wife, 130, 132
vire-vire, a serpentine movement in dancing, 323, 510; A. *bure-bureni*
vivi, lip, edge; IN. (m) *bi(m)high*; *vivi-mbus*, "the dumb lip" of a slit gong, i.e. the thick edge of the slit which is not beaten, 347; *vivi tang*, "the crying lip" of a slit gong, the thin edge of the slit, which emits the sound, 347
vokâlâgh, *vêt vokdâgh*, term for table-stone of dolmen before consecration, 364, 366 (erroneously translated "stone we sit down on"; actually connected with root *hal*, to be made fast, fixed)
voli, to buy, pay for, 178; A. *wuli*, 391 (note 1); IN. *beli*. See *wol-wolean*
na-vot, dolmen, 367, 449, 704; small stone-platform, 553, cf. Mota, *wof*, to emerge (here indicating re-birth); West Malo, *vota*; A. *na-wot*; IN. *batu*, "to come out from," appear, be born, be born again, re-born, 367, 705
vûnu, species of plant used as remedy for incision wound, 517

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wa, particle indicating "how many times." See *va*
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no-wak, canoe, 455; *no-wak wala*, sea-going canoe, 455; *no-wak na mangraun*, "plank-built canoe," 457; *no-wak gheru*, type of sea-going canoe, meaning lit. "two canoes," 457

wala, *no-wak wala*, sea-going canoe, 455; V. *wala*. See *walan*

walsau, to run before the wind, to sail, 455; see *wala*; PN. *folau*, sea-voyage

no-wan, log of wood

wan, A. to go away; V. *wan*

war, *war-war*, to announce, 372; to speak, pray, 299; *sinon a war-waraan*, Speaker or leading man, 299

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we-garat, young coconut, 635

welen, A. to dance, 334; V. *veluan*, *weluen*; *welen ni-mbek*, name of a dance, 333; V. *leur no-mbak*

weluen, dance, dancing; *weluen na no-wak timbe*, "dance of the canoe running before the wind," 552; see *veluan*

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werehi, to hand over, 198; A. *weren*, a hand (*ni-jwet*, V., A., W. stone; V. *wet*, see *ni-wat*; W. *ni-wet* or *gnush*, "nose-devouring stone," 229

wihe, A. to tie. See *wiwihean*

wiriri, to tie on; IN. *bilit*, twist; *wiriri sor-sor*, to attach bow and stem pieces to a canoe, 466

wiròh, to pin thatch for roof panels together with short lengths of split bamboo called *no-wiròh*, 442; A. *no-wor*

wiwihean, (*wiwihiian*), the act of attaching the booms and float, 466; A. *nish*, to tie

wobat, A. ridge-pole; V. *wombat*

wòbu, purlin, 441 (Fig. 53)

na-wogh, magician who aids Maki-men in bargaining for pigs, 379

wohin, glans penis, 508. Cf. *wughi*

wohol, to plug up a hole, 448 (note 2), 508 (note 2)

no-wol, process of making earth floor for *ghamal* called *ra her no-wol no-him*, 448; may be connected with *wohoi*

wol-wolean, pigs given to a man's "friends" in payment for his death, 548, 561. Cf. *oli*, A. *wuli*, to pay

wombat, ridge-pole, 440; A. *wobat*

na-womp, coconut (stage in the growth of), 554

won, A. sacred, holy, see *hon*, *hon*; *Kalo-won*, personal name meaning "Holy Penis," 432, 522

na-won, A. in vain, 404 (note 1); V. *bete-won*

wor, 1. Melanesian root, meaning "to come forth," 74, 133; A. "to be born," 716; IN. *budak*, blossom

na-wor, 2. A. See *wiròh*

wòr, cicatrization, badge, tattooing, represented certain sand-tracings; *no-wòr tangòv*, "badge of the tangòv," 672-3, (Fig. 73b); as cicatrization, 677 (Fig. 76); *wòr batik*, 679-81 (Fig. 80); see *ghir*

woroan, (*woruan*), term for a kinship grouping: as matrilineal descent group, 74; as "line" or marriage section, 133, 138, 452; *rene na woroan*, women of the *woroan*, 133, 134, 323, 328, 539, 550, 552; *woroan naghak*, all persons of a man's own group, 134; *woroan natuk*, all those of my child's generation group, 134; *hu ni-ar na woruan*, "birth enclosure," 73. See *wor*

na-wot, A. dolmen, 705; V. *no-wot*; from root *wot* meaning "to emerge," hence to be born or re-born, 717

no-wu, outrigger boom, 458

wughi, "penis," name for one of the dolmens erected by the *ghamal*, 450. Cf. *wohin*

wuh na ta-mat, poisoned human bone-tips, 594

wul, skin, bark; A. *wul-wulun*; IN. *kufit*, skin; *wul na halon*, foreskin, lit. "skin of the penis," 508 (note 1). See *wuwun*

wuli, A. to buy, pay for, 391 (note 1); V. *tole*, *mol-wolean*

wulu, A. tree-fern image; V. *ulu*

na-wun, plaited coconut sinnet, used in construction of *ghamal*, 442; of canoes, 458, 466

wura, club carried by novice entering initiation house, 510

wùri, dog; PN. *kuli*

wurogh, "be quiet," 177, 557; *to-mat wurogh*. See *mat*

wuwò, low tide, 582

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